Mr. M. MACHAYA replied that this was a matter between the contractor and his employees.

Mr. K. CHENGALARAYA REDDY observed that this was only another indication of the urgent necessity of extending the Weights and Measures Regulation to all parts of the State.

At this stage, the Assembly adjourned for lunch and reassembled at 3-35 p.m.

RESOLUTIONS.

No. 7.—*Re.* Policy of having one non-Brahmin Member in the Executive Council.

MR. B. S. PUTTASWAMY moved the following resolution:—

"This Assembly recommends to the Government of His Highness the Maharaja that the policy of Government in having at least one non-Brahmin Member in the Mysore Government Executive Council be continued as heretofore."

In doing so, he prefaced his remarks with the observation that that was the most important resolution on the agenda. In the first place, he appealed to the Government not to treat the resolution light-heartedly on the ground that it was coming up frequently, but to listen to the arguments with attention and sympathy. Secondly the movers were not actuated by any sinister motives or dislike of a particular individual or community or by any desire to prejudice the interests of others, as had in fact been mischievously represented by a certain section of the local press as also by certain individuals. Interested persons were also spreading a rumour that the movers were decrying the particular officer who had to succeed the present First Member of Council when the latter laid down his office in a few days and thereby trying to secure for him another extension of term of office. The speaker lodged his emphatic protest against all such insinuations and assured all concerned that the motives imputed were far from the minds of the movers. He also assured the Government that none of the movers had anything to say against the appointment of Mr. N. Madhava Rao to the Executive Council. The movers were second to none in their appreciation of the qualities of head and heart of Mr. Madhava Rao. They had absolutely nothing to say against the appointment of that officer to the Executive Council. And even if the movers succeeded in getting another extension of term for Mr. Matthan, the present resolution was bound to come up again after such term, because, as would be evident from a perusal of the Civil List, for the next 8 or 10 years more, there was no chance of any non-Brahmin officer normally becoming due to be appointed to the Executive Council. This in itself ought to be sufficient to disprove the allegation that the motive underlying this resolution was to secure one more extension of office to Mr. Matthan.

The mover also brought to notice that certain papers published writings calculated to create an impression that the movers of this resolution and others of their way of thinking did not loyally accept the decision of His Highness the Maharaja in this matter and thereby to alienate His Highness' sympathy towards the backward communities. This, he said, was a glaring untruth and a travesty of facts. On the other hand, the backward communities were second to none in loyalty and preparedness to bow to His Highness' decisions. If in Britain the King was a constitutional monarch subject to certain statutory obligations, in Mysore also His Highness was a constitutional monarch who had imposed the same constitutional restrictions upon himself.

If the principle that the King can do no wrong applied to the King-Emperor, it applied with equal force to His Highness because all his decisions were based on the advice tendered to His Highness by the Dewan and the Councillors. How then could anybody criticise the orders of Government in this matter? His own reply to such a question was that it was because people were disappointed to find that Government had failed to implement the promise made by the Dewan on the floor of the Legislative Council at its previous session that a place would be given in the Executive Council to a non-Brahmin as soon as possible. And if this promise had been definitely made known to His Highness

along with the present request, His Highness would have given effect to the promise in connection with the impending change. This in itself was a cause of disappointment to all backward communities. But the disappointment was rendered all the keener because the order appointing a successor to the retiring Member of Council had been issued in a hurry, without an opportunity being afforded to members of the Assembly to express their opinions, even though the Assembly was meeting in a few days' time. Thirdly, the same set of newspapers had spread a rumour that the People's Federation was contemplating to wait on His Highness the Maharaja in deputation with a view to make representations which would result in disaffection between His Highness and the present Dewan. This, he said, was nothing but mischievous allegation. The truth of the matter was that the deputationists merely wanted to strengthen the hands of the Dewan so that his recommendation for the appointment of a non-Brahmin Councillor might not go without effect.

Coming to the subject-matter of the resolution, MR. PUTTASWAMY said that personally he was very sorry to have to move the resolution. It was an irony of fate that while everywhere else in the world representatives of the majority communities or parties were running the administration and duly safeguarding the interests of the minorities, in Mysore the position should be so unfortunate as to necessitate representatives of the majority communities begging for a seat in the administration run altogether by members of a minority community. The majority community in Mysore was all along enjoying the right of having one of its representatives on the Cabinet; and it was a deplorable circumstance that during the regime of the present Dewan who was himself a non-Brahmin, the very same majority community was put to the necessity of petitioning that that right should not be taken away. The member would also venture to tell the Dewan in the plainest of terms that 58 lakhs of subjects of His Highness the Maharaja felt that their blood was boiling that such a plight should have been created for the majority communities, that all those 58 lakhs were eagerly awaiting the Government's reply to this resolution and that therefore the reply which they were going to give should be actuated by a generous heart and broad outlook.

Proceeding, MR. PUTTASWAMY recalled the names of several non-Brahmin officers who had served on His Highness' Executive Council in the past. Long before the movement for the emancipation of non-Brahmins in the State was set on foot, the late Mr. Sabhapathi Mudaliar was selected from outside the Civil Service cadre and appointed to the Council. And that policy of having at least one non-Brahmin in the Council was being pursued without interruption, even though most Dewans happened to belong to the Brahmin community. The reason for this policy was not far to seek. Human nature being what it is, it was recognised by the administrators of those days that unless the backward community had its representative in the Cabinet, the loaves and fishes of office might not be distributed fairly among all communities. In making this statement it was not his object to blame any particular community. If Brahmins enjoyed all the power and patronage, they would naturally appoint their own men to all places within their gift. This was human nature and he would blame no one for it. Therefore it was that His Highness the Maharaja with his characteristic foresight was always having a non-Brahmin Member on his Executive Council. As instances in point, the speaker referred to the figures furnished by Government in answer to a certain interpellation put in the Assembly on only the previous day which went to show that in a certain department, out of 48 hands appointed as many as 45 were Brahmins and only 3 were non-Brahmins. This showed that nobody would like to share his power, authority, patronage and prestige with others and in order to keep these in his own hands, he would resort to all possible subterfuges.

This was particularly so at present with regard to appointments. Thus the officers, most of whom were Brahmins, were defeating the orders on the Miller Committee's report. Even in the case of appointments and promotions made in connection with the University re-organisation, he said he could prove that the officers in authority had taken resort to subterfuges. While on this topic, he would draw the attention of the Assembly to the fact that Sir Albion Banerji, the previous Dewan of Mysore, had confessed in his book entitled "The Indian Tangle" (published only 2 or 3 years ago), that it was impossible for him to avoid the subterfuges adopted by the Brahmin officers in order to thwart the Government Orders about the recruitment of non-Brahmins to the services. Sir Albion had made a mark as an administrator of great ability and considerable experience, and if it was difficult for such an administrator to prevent subterfuges, it would be much more difficult for others to do so. So far as the present Dewan was concerned, the speaker was afraid that Sir Mirza, being a statesman of a high order, had concentrated all his attention on larger questions like All-India Federation, Subsidy, Retrocession, etc. Questions like 'distribution of particular offices to this community or that did not loom large before him, and the leaders of non-official opinion found it delicate to trouble him every time an injustice was done to the backward communities. Even if they did so, the Dewan would probably think that those leaders were after personal aggrandisement and incapable of high thinking. All the same, the question remained: why was it that high officers went on defeating the purpose of the orders on the Miller Committee report? It was because those officers were allowed to have their own ways. If only the Government had ordered exemplary punishments of one or two erring officers, they would have had a very good effect. But the Dewan was too good to take such drastic action and the grievances of non-Brahmin communities remained unredressed. What could the representatives of such communities do, except bringing to notice as many cases as possible of injustice done to their own men? It was for the Government to realise that they were discharging that painful duty with considerable constraint and compunction. They made their representations humbly and moderately but sometimes when their emotions got the better of them and their hearts burned and their blood boiled, they would speak out curtly. But even for plain talk they would come in for blame. For this reason, they were sometimes tempted to say to Government: "Let us have no more of communal bickerings. You had better give away everything to Brahmins themselves and let us get on somehow together. We shall continue to fill your coffers and yet toil like slaves." But again they would feel that justice was not being done to them and so the agitation would again commence. And simply because members of the non-Brahmin community were asking that justice be done to their community, they were being accused of denationalising the nation. That merely showed that people did not realise what real nationalism connoted. Nationalism did not consist in all the power and privilege being concentrated in the hands of one particular community. Nationalism consisted in opportunities being equally distributed among all. He was convinced that if India should progress on right lines and take its legitimate place among the comity of nations, equal opportunities must be created for all communities. It was for members of the forward class who were interested in the dawn of true nationalism, to see that such a happy consummation was brought about as early as possible. This, he said, was his appeal to those in power. As regards the Government he would appeal to them that they should also take a bold and definite stand and see that the legitimate ambition of the bulk of the people was realised. Otherwise, they might as well plainly tell them that they did not propose to do so. Unless one of those courses was definitely adopted, the Government could not

please anybody. The cause of all the heart-burning and discontentment was the indecision of Government themselves. It was time they made up their mind and determined to follow the convention observed all along. It was time they realised that 58 lakhs of His Highness' subjects were feeling as though they were strangers in their own land and that impression should no longer prevail. They should view and decide this question with vision and grit. The present discontent did not augur well for the future of the State; it could not make for peace and happiness in the State.

MR. PUTTASWAMY then proceeded to say that Government might again accept the resolution in principle but not find it possible to give effect to it because orders had already been passed so far as the impending vacancy was concerned. If it was going to be so, he said he would appeal to Government to create the appointment of a Third Member of Council and select a suitable non-Brahmin to fill it. The additional cost of about Rs. 25,000 or Rs. 30,000 would not be too much for the Government to find seeing that they were able, only recently, to withdraw salary cuts at a cost of Rs. 2 or 3 lakhs. It was worth the while of the Government to find the funds for the purpose. Otherwise, the present Government would only be placing themselves in that unenviable position which the great Purandara Das described, while singing of the miser who put off the beggar under the pretext of an uncleaned hand. In conclusion, he assured the Government that the object of the movers was not that the appointment already announced should be cancelled, but that the Government should find the ways and means of ceaselessly keeping up to the time-honoured convention of having a non-Brahmin Member on His Highness' Executive Council.

Mr. H. B. GUNDAPPA, in seconding the resolution, drew attention to the adjournment motion which had been proposed on the same subject by Mr. Chengalaraya Reddy and observed that even though it had been disallowed, the Dewan had been pleased to state that full liberty would be given to the members to speak on all the aspects of the subject in discussing the resolution. The speaker made it clear at the outset that he was not questioning the orders already passed by Government for filling up the vacancy on the Executive Council, nor would he say that anybody had anything to say against the gentleman who had been appointed to the Council. The object of the resolution was merely to secure a place for a non-Brahmin therein. When the same request was conveyed to Government through a cut motion in the Legislative Council at its previous session, Government had promised to give their best consideration to it. A similar reply was also vouchsafed to the House with regard to the appointment of a non-official Executive Councillor. In the face of these promises, he said, the present order caused grave disappointment to many. The members had hoped that orders would not be passed before the present session of the Assembly. But since orders had been issued, he would leave it to the Dewan to decide how best the object of the backward classes that a member of their community should be on the Cabinet could be fulfilled.

As regards the subject-matter of the resolution the speaker said that it might be argued that there was already a non-Brahmin in the Executive Council in the person of the present Dewan and that therefore there need be no fresh proposal or request for the inclusion of a non-Brahmin therein. But he thought that this was not the same thing as having a non-Brahmin Councillor because the Dewan was the President and not a Member of that Council so that he could merely conduct the business of the Council properly and not identify himself with particular questions coming up before the Council for consideration.

The DEWAN enquired whether it was the hon'ble Member's opinion then that the Dewan was a mere figure-head.

Mr. H. B. GUNDAPPA replied that that was far from his opinion but he explained that the Dewan was in a sense the representative of His Highness the

Maharaja on the Council and must be above all party politics. The Dewan was in fact up to that standard and that was mostly responsible for the reputation of the State.

The DEWAN pointed out that the Head of the Administration was presumably a just man and one who was in touch with everything that was going on in the State.

Mr. H. B. GUNDAPPA while acknowledging that it was so, observed that the present Dewan was too busy to be able to devote close and constant attention to smaller problems; so that when members of backward communities brought certain irregularities to notice by means of interpellations, resolutions, etc., they would appear to him like revelations and he often wondered whether things were indeed so bad.

The DEWAN observed that the hon'ble Member's statement itself went to show that things could not become worse in future than they had been so far.

Mr. H. B. GUNDAPPA said that he could not comfort himself in that way since the backward communities would be left without a patron in future.

The DEWAN counselled patience and asked the members to wait and see.

Mr. H. B. GUNDAPPA next laid special emphasis on the long established convention of having a non-Brahmin Councillor and implored the Dewan to see that the Non-Brahmins were not deprived of this right during his regime. If the privilege was once lost, he was afraid that it might be lost for ever.

The DEWAN mentioned that the convention was that out of the 3, *viz.*, a Dewan and two Councillors, one must be a non-Brahmin and this convention was not proposed to be given up so that really there was no room for complaint of any sort.

Mr. H. B. GUNDAPPA contended, however, that one of the two Councillors should be a non-Brahmin.

The Member then mentioned that a charge might be levelled against the movers and supporters of the resolution that by moving it they were only letting loose the demon of communal strife and observed that if at all, such a charge could be levelled only against those members of the minority community who were in charge of administrative affairs and were ignoring the just claims of all the majority communities. It was most unfortunate that while everywhere the reins of Government were in the hands of the majority communities, in Mysore the minority communities were enjoying all power. He did not consider that this was a healthy state of affairs and cited as an instance in point the failure of Government to bring about the 50 per cent limit of non-Brahmin representation in the ministerial services of the State, which they themselves had prescribed while passing orders on the Miller Committee Report 18 years ago. Unless a radical remedy was found, the same state of affairs would continue in future also and even after another ten years the 50 per cent limit would not be reached. He regretted to have to remark that the officers who had the power of patronage were not loyally carrying out the spirit of the Government Order in the matter of recruitment and promotion and were resorting to all sorts of subterfuges to get over the rules, with the result that the non-Brahmins could not improve their position in the service. If in accordance with the promise held out by the Government both in the Legislative Council and in the Representative Assembly, they gave greater responsibility to the representatives of the people in the Councils of the State and took them more and more into confidence, such a complaint would disappear in a short time.

Proceeding, the member referred to the statements which had been made in certain papers to the effect that there was no one from the non-official public who was competent to assume the responsibilities of a Member of Council. But his own firm belief was that any number of competent men were readily available in Mysore as elsewhere, for example, non-official gentlemen who were working as Presidents of District Boards, were quite satisfactorily discharging most of the duties performed by the Deputy Commissioners of districts and it could not

be said therefore that there was no one who could be trusted with still greater responsibilities. In the sister State of Travancore, the privilege of a non-official President had been allowed to the Legislative Council and it could not, in reason, be denied to the Councils in Mysore. He assured the Government that non-officials would rise to all expectations if only opportunities were afforded to them. Till that was done, he suggested that Government must explore other ways of giving representation to non-Brahmins on the Executive Council. The Government might ask whether it was the speaker's intention that the officer who was due to be elevated to the Council should have been superseded and another non-Brahmin officer preferred instead. He would answer by saying that they could have done so if they wanted. For, there had been any number of such supersessions in the past. But he would not speak at length on that aspect of the question. His main point was that the time had arrived when Government might give practical shape to their promises to and sympathy for 58 lakhs of subjects of His Highness whose well-being and contentment was worth more than anything else from the view-point of the State as a whole. This ambition was growing in all parts of the State. If, for example, it was conceded that Members of Council be elected representatives of the people, and if those occupying high offices at present also contested the election, the speaker was sure that only non-official gentlemen would come out successful. He ventured to say so because at present the bulk of the people were not satisfied that their interests were being adequately safeguarded by those at present in power. To some extent, he granted, this was an inevitable consequence of concentrating power in the hands of one particular community. For this reason, he prayed to Government not to allow a predominance of any one community in the State service. That, in his opinion, would lead to most baneful results. It was perhaps unnecessary to quote examples. The number of questions and resolutions by means of which members of the two Houses were bringing to notice several irregularities and evidences of partiality ought to convince Government in this matter. But if examples were necessary at all, he would quote only one with reference to the University which was supposed to be absolutely fair and above board and supposed also to consist of examiners who were on a par with Judges. Such an impartial body had unfortunately exposed itself to the charge of having given higher marks to a certain candidate of the Brahmin community with a view to give him a pass in a certain degree examination. If this was so he would ask what confidence parents should entrust their children to the care of a University of that kind. Many other irregularities were being committed by high-placed officers in the name of efficiency, though efficiency had long become an exploded theory. If this was so, he would ask how the general public could expect justice and fair-play at the hands of the powers that be. Parents had no confidence that even if they educated their children and got them trained for various technical jobs they would be allowed to rise in the service. The question might be asked whether the Brahmin Members of Council would not mete out justice. But the non-Brahmins apprehended that even though they might try to do justice, the Brahmin Members might not come to know all the ways in which injustice was being perpetrated by those below them. Secondly, blood was always thicker than water and the Member of Council referred to might or might not clearly see through things. If the Government accepted the resolution, they would be giving widespread satisfaction. If, on the other hand, they definitely negatived the request, it would lead to very grave consequences. But he only hoped that they would not drive matters to such a pitch, alienating the loyalty and support of 58 lakhs of His Highness' subjects. For these reasons, he appealed to the Government to accept the resolution and give immediate effect to

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it, for nothing was more valuable to a State than the confidence of all its subjects.

Mr. C. N. NARASINGA RAO opposed the resolution. In doing so he questioned the accuracy of the statement that from the days of Sir K. Seshadri Iyer, the Government had recognised the policy of always having a non-Brahmin Member on the Executive Council. It might be that there was always a non-Brahmin Member of the Council, but there was none who had ever been preferred on the consideration that he was a non-Brahmin. Every one of such gentlemen had been elevated to the Council merely because he had become eligible to the post by both merit and seniority. At the same time, he emphasised the fact that those who occupied the high position of Dewan or Councillor should never identify themselves with particular communities. It should be their bounden duty to think collectively of the welfare of all the subjects of the State. He asserted that if the non-Brahmin Councillors of old had been swayed by narrow communal motives, the Mysore State would never have enjoyed the reputation for good government which it enjoyed to-day.

As regards the contention that in order to secure proper representation of non-Brahmins in the services, it was essential to have a non-Brahmin Councillor, MR. NARASINGA RAO pointed out that Brahmin officers were fair to all communities to the extent humanly possible. Besides, no Brahmin candidate asked for jobs merely because he was a Brahmin. All that the Brahmin candidates asked for was that they should be treated properly and impartially, regard being had to qualifications. They had committed no sins and so did not deserve to be penalised. At the same time, the non-Brahmin candidates had their own hopes. Special facilities had been created for them in the matter of both education and employment and they were bound to come up and even overshadow the Brahmin community within a few years. It was not advisable in the meanwhile to hasten the pace and bring in non-Brahmins in all vacancies. Only recently His Excellency Sir Philip Chetwode, the Commander-in-Chief in India, had stated in the course of a speech at the Council of State that any country in which recruitment to the services proceeded altogether on communal lines would soon stand self-condemned. Justice and equity required that equal chances should be given to all in the matter of recruitment without any bias or prejudice. Or if efficiency alone was to be the criterion, nobody would have any objection even if all important posts were filled up by means of competitive examinations.

Proceeding, MR. NARASINGA RAO said that it was unfortunate that some of the previous speakers had hinted that they could not be sure of getting justice at the hands of the present Dewan in the matter of appointments and that was why a non-Brahmin Councillor was required. In the speaker's opinion, it was a blasphemy to level such a charge against the Dewan who was noted for his openness and impartiality. According to the constitution of the State, the Dewan was personally responsible to the Maharaja for the good administration of the State as a whole though he held his own portfolios, so that it would be meaningless to say that whatever irregularities took place in the several departments would go unnoticed by the Head of the Administration. The Dewan was bound to know all that was taking place in the several departments and so the apprehensions expressed by the members were unwarranted. He also reminded the House that these were days when the country as a whole was fighting for *swarajya* and the representatives of the people within the State itself were asking for responsible government A government run on communal lines could never be called a responsible government. By responsible government was meant a government run on free and commonly accepted lines. This was quite evident from the lessons of the recent elections in Madras. Communal politics had led to very deleterious results there and nationalism had perforce to take its place. It was a thousand pities that

at such a time the Mysore State was seeking to progress in the opposite direction.

In conclusion, he appealed to the Government to give equal chances to all deserving persons, and to the members of the House once for all to shake off communal prejudices, safely trusting to the sense of justice of the Government under the wise guidance of His Highness the Maharaja of Mysore

Mr. Malur SUBBA RAO, who spoke next, also opposed the resolution. He remarked that the movers with a suspicious nature and communal bent of mind suspected the same nature and mentality on the part of Government officers also; and while communalism was fast dying out in British India, it was a pity that people should foster it in Mysore. Similarly, it was unjust to accuse the Government of any lukewarmness in regard to communal representation, while they were straining every nerve to give full effect to their orders on the Miller Committee report. He could not quite understand a certain member who, on the one hand, characterised the Dewan as a statesman of high order and on the other, paid a doubtful compliment to him when he complained of his (Dewan's) inadequate grasp of happenings in the departments. He was quite sure that the Dewan was shrewd enough to catch what exactly the member meant to say. MR. SUBBA RAO was only glad that he himself came from the malnad where communal rancour was not obsessing responsible men. But he wished to add that it would be a gratuitous insult to other communities if any one claimed that only non-Brahmins filled the coffers of the State and so a majority of appointments should not be held by Brahmins. The Brahmins also were contributing to the revenues of the State by way of land revenue and other taxes and cesses. Similarly, Mahomedans, Christians and other subjects of His Highness also contributed. So it would not be correct to say that non-Brahmins alone were filling the coffers of the State. Everywhere else in the world, cultured people were striving for the spread of nationalism, whereas, the movers and supporters of this resolution were wildly sowing seeds of communal rancour. He was sure that no sane government would be lured into the quagmire of communal administration at the cost of efficiency. Suppose it was agreed that there should always be a non-Brahmin Member of Council. Should it be a non-Brahmin Hindu, *i.e.*, a Vokkaliga or a Lingayet or any other, or a Christian or a Mussalman? How long and how far could the Government satisfy all people if its actions were to be guided by communal motives? Was it the intention that deserving Brahmins should be suppressed and even undeserving non-Brahmins should be kicked up? He was sorry that already, as an off-shoot of the Government policy of uplifting the backward classes, things had reached a pitch when Brahmins were denied even education for its own sake. He hoped that the Government would realise the injustice of such an ill-advised policy and remove that disability in the case of earnest Brahmin students so that the innocent boys and girls might make a living at least outside the State.

The speaker said that he was not against democratic ideas and he would have supported the resolution if it had asked for a *non-official* instead of a *non-Brahmin* Executive Councillor. The spirit underlying the resolution showed that the movers were wanting in trust. As trust alone could beget trust, he appealed to the member to trust the Government in all administrative matters.

With regard to the statement by some of the previous speakers that they represented 58 lakhs of people since they were leaders of a majority party and that therefore the Government should pay heed to their requests and proposals, MR. SUBBA RAO said that so far as his knowledge of Mysore politics went, he did not believe that there were any parties at all in the State, in the real sense of that term, that the so-called party to which the mover and his supporters belonged had no definite principles to guide them and that those members were also lacking in the ability to appreciate the benefits of

all-round progress. Their only politics was communal politics. They wanted any number of tents to take their daily lunch in and yet they spoke for all non-Brahmins as one community. If the present request was accepted and a non-Brahmin Member of Council was appointed, the members would only be emboldened to press for the reservation of three-fourths the number of places of Heads of Departments also for the non-Brahmin communities. Then their ambition would extend to other services also and there would be no end to that kind of an agitation. Instead of pursuing such agitation, they could much better secure the progress of the backward communities in other ways. In his opinion, the best way of doing so was to spread education among members of those communities, bring out more and more of qualified candidates, give them practical training and make them rise to the higher posts in service. He expressed surprise that any responsible Member of the House should be spreading ideas of narrow communalism and seriously press communal claims. All their talk of success in elections, their challenge to officers in power, their proposal for a referendum, etc., were empty threats and he hoped that the Government also knew it perfectly well. Similarly, vague allegations of subterfuges on the part of Brahmin officers were made, but even they were, in his opinion, the outcome of prejudice on the part of those making them. They served no useful purpose and did nobody any good. If, at all, suggestions like these would only split up the body politic and retard the progress of the country rather than help it. Therefore, he begged the members of the House not to allow the harmonious relations prevailing among the masses to be disturbed and appealed to the movers to withdraw the resolution.

Mr. K. CHENGALARAYA REDDY regretted having to support the resolution. He explained that he supported it because of his conviction that so long as the social structure in India continued to be what it was, issues like the one under discussion were bound to crop up, and that so long as all the communities remained aloof from each other, politics was bound to run on communal lines. Nobody, he said, need be ashamed of raising such issues and nobody could afford to shirk his responsibility to face such issues. It was because of that hard fact that even the Round Table Conferences recognised the need for communal electorates and reservation of seats. On the same analogy, he justified the agitation for special protection to backward communities in the Mysore State.

Emphasis had been laid by those opposing the resolution that such special protection would necessarily sacrifice efficiency. But there was no necessary connection between the one and the other, and he would request the Government also not to attach undue importance to the bogey of efficiency. In the first place, mere academical qualification was no test of efficiency, but that efficiency resulted from higher qualities like patriotism, honesty of purpose, personal integrity and sound common-sense. It did not mean that an administration was efficient merely because the services consisted of some efficient men, but an administration could be said to be efficient only if all the people under it were happy, prosperous and contented. In the words of the Miller Committee report: "The efficiency of the service, as is ordinarily understood, is not the only end in view, but due regard should also be paid to the general efficiency of the State as measured by distribution of high offices among the different communities."

With reference to the observation made by one of the previous speakers that communal politics had been given up in Madras as being detrimental to national progress and that therefore members pressing communal claims in the State were not serving its best interests, the speaker pointed out that even in South India itself, the Congress leaders had recognised the need for special treatment for backward communities because they had realised that genuine nationalism really meant a nationalism under which all communities had equal rights and privileges.

Mr. S. Satyamurthi, the President of the Tamil Nad Congress Committee, had publicly stated that communal justice must be guaranteed as also special safeguards. In Northern India also the same principle had been recognised. The "Harijan Pact" for instance had not been thrown out. Similarly in Mysore, special protection for backward communities was urgently called for.

The speaker said he had his own admiration for the present Dewan's cosmopolitan outlook. In fact he had to be so. And that was the very reason why a non-Brahmin Councillor was necessary in order to safeguard the interests of non-Brahmins.

Criticism had been raised that persons who pleaded for responsible government ought not to fight on communal grounds. He could not understand the logic of such an objection. The non-Brahmins were demanding responsible government, no doubt, but they were also conscious of the fact that responsible government would naturally take time to come; in the meantime, more as a matter of preparation for responsible government, they had to secure their due share in the administration of the country. At present, they were occupying only a subordinate role in the State service and it would comfort and encourage them to find that a place was vouchsafed for a representative of theirs even on the Executive Council. There were competent men available to take up such responsible work. They had been tried as Presidents and Vice-Presidents of District Boards and other local self-government institutions. The Dewan himself had acknowledged that they had fully risen to expectations. If that was so, why should they not be entrusted with greater responsibilities? If this was done, the progress of the masses would be assured better than before and the progress of the State as a whole would follow it as a matter of course. This, in his opinion, was the foremost duty of the Government as well as their best opportunity. In this view, he appealed to the Government to accept the resolution and give effect to the request contained in it forthwith.

The Assembly adjourned at 5-5 p.m. to meet again at 12 of the clock the following day.

SIXTH DAY.

Monday, 14th October 1935.

The House re-assembled at 12 of the clock.

QUESTIONS AND ANSWERS—

(contd.)

Working of Co-operative Societies.

Q.—53. Mr. M. A. GOPALASWAMY IYENGAR (Special Interest).—Will the Government be pleased to state

(*a*) what is the number of co-operative societies newly registered and wound up during 1933-34 and 1934-35, respectively;

(*b*) what is the number of co-operative societies that were brought under C and D classes during 1933-34 and 1934-35;

(*c*) what is the total number of co-operative societies that were brought under the scheme of consolidation and rectification during 1933-34 and 1934-35?

A.—The GENERAL SECRETARY to GOVERNMENT (Mr. H. V. Ramaswami).—

(*a*)	Newly registered during 1933-34 ...	18
	Newly registered during 1934-35 ...	20
	Wound up during 1933-34 ...	107
	Wound up during 1934-35 ...	109

(*b*) There were at the end of 1933-34, 606 societies in class C and 216 societies in class D. Figures for 1934-35 have not been received.

(*c*) No information is available.

Mr. M. A. GOPALASWAMY IYENGAR.—With reference to answer to (*c*), will some definite information be furnished hereafter at least in the